



# BHĀGAVATA PRADĪPIKĀ

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*Bask in the Illumination of the Bhāgavatam*

*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam*

Dedicated to His Divine Grace A. C. Bhaktivedānta Swāmi Prabhupāda,  
Founder-Ācārya of the International Society for Krishna Consciousness

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JANMĀṢṬAMI  
SPECIAL

# An Eventful Tour!





# AN EVENTFUL TOUR!

*Lessons from Kṛṣṇa's  
entrance into Mathurā*

by Gauranga Darshan Das

*The self-satisfied Lord eagerly reciprocates with the earnest offerings of  
fortunate people who get the rare privilege of serving Him.*

It was almost evening when Kṛṣṇa, Balarāma and the cowherd boys went to tour the splendorous city of Mathurā. Kṛṣṇa was born in Mathurā, but on that very day, his father Vasudeva took Him to Gokula. Since then, Kṛṣṇa lived in Vraja with mother Yaśodā, Nanda Mahārāja, the cows, cowherd boys and girls. Now, Kṛṣṇa came to Mathurā upon the invitation of wicked Kāmsa, His maternal uncle. Having taken permission from Nanda Mahārāja, Kṛṣṇa went to see the city.

## Intense Eagerness Satisfied

Kṛṣṇa gives His darśana to the Mathurā-vāsīs

More than Kṛṣṇa wanting to see the city, the city longed to see Kṛṣṇa. *Madhurādhī-pater akhilaṁ madhuraṁ*: Everything is sweet about Kṛṣṇa, the Emperor of Sweetness, the real Lord of Mathurā. The people of Mathurā often heard about Kṛṣṇa's sweet and valorous deeds in Vṛndāvana and had developed a deep attraction for Him. To the extent one feels attraction towards an object, to that extent, one is eager to see it.

Now, the eagerness of the residents of Mathurā is fulfilled, as they got to personally see Kṛṣṇa's charming form. They were overwhelmed with happiness. With their lotus like faces blooming with affection, they showered Kṛṣṇa with the flowers of their loving glances and smiles. Many people offered Kṛṣṇa various presentations. They appreciated the great fortune of Vrajavāsīs who would daily see Kṛṣṇa to their heart's content.

## Great Arrogance Punished

Kṛṣṇa Delivers the Wicked Washerman

On the way, Kṛṣṇa and Balarāma came upon a washerman who was carrying colorful clothes for King Kāmsa. Kṛṣṇa, who is complete in all respects, politely requested him for some garments, promising him a great benefit in return. What a fortune! While millions of devotees eagerly wait for an opportunity to render some service to the Supreme Lord even indirectly, that same Lord voluntarily came to this washerman asking for some cloth.







Glorious are those devotees who eagerly look forward to serve the Lord. Unfortunate people, however, miss such chances that come on their own accord. Instead of recognizing his fortune of offering cloth to Kṛṣṇa, this wicked washerman rejected Kṛṣṇa's request and ridiculed Him with angry, loud, harsh and insulting words in public.

There are many washermen in Mathurā, but this person happened to be the King's washerman and thus he was very arrogant. One's connection with superior or influential people could make one so proud that they deride others and look down upon those who don't have such privilege.

The washerman said that Kṛṣṇa and His associates, being uncivilized cowherds, forest dwellers and mountain wanderers, do not deserve the fine cloths meant for the royal order. He cautioned Kṛṣṇa that the King's soldiers would beat, loot and kill them if they asked for the clothes.

In his previous birth also, he was a washerman in Ayodhyā, the kingdom of Lord Rāmacandra. He commented on Rāma for accepting Sītādevī who stayed in Rāvaṇa's place for an year. Rāma considered that just as this washerman had remarked now, the lusty kings in future also might quote Rāma's accepting Sītā as an example and maintain illicit

**Glorious are those devotees who eagerly look forward to serve the Lord. Unfortunate people, however, miss such chances that come on their own accord.**

connections with women. To avoid any such misunderstanding, Rāma banished Sītā, although He and His dear devotees knew beyond doubt the chastity and purity of glorious Sītādevī.

Hearing the sinful washerman's malicious words, Kṛṣṇa effortlessly beheaded him merely with His fingertips. The Lord doesn't have to exert Himself to punish the wicked. For instance, Lord Narasimha killed Hiraṇyakaśipu merely with His nails, Lord Varāha killed Hiraṇyākṣa with just a slap, Lord Rāma attacked the son of Indra merely with a blade of grass.

The washerman's assistants, seeing his untimely end, dropped their bundles of clothes on the spot and ran in different directions. An effulgence came from the washerman's body and entered Lord Kṛṣṇa. Thus the



Lord delivered him. Then Kṛṣṇa, Balarāma and the cowherd boys took the garments that suited them.

No mortal being can stop things from reaching the Lord and His devotees. For instance, Lord Rāma took the kingdom of Rāvaṇa and gave to Vibhīṣaṇa, Mohinī Mūrti took the nectar from the demons and gave to the demigods, Lord Narasimha took the throne of Hiraṇyakaśipu and gave it to Prahlāda, Lord Kṛṣṇa took kingdoms from Duryodhana and Kāṁsa and gave to Yudhiṣṭira Mahārāja and Ugrasena respectively and so on.

## **Cherished Desire Fulfilled**

**Kṛṣṇa Benedicts the Weaver**

Thereupon a weaver came in front of Kṛṣṇa and Balarāma. This weaver did not come to Vṛndāvana earlier out of fear of Kāṁsa, but he had heard of the great happiness of Vraja from his companions who had gone there. Thus he was anxious to see Kṛṣṇa. The heart's longing of a sincere devotee will surely be fulfilled by the Lord.

Feeling great affection for Kṛṣṇa and Balarāma, the weaver personally dressed Them in soft silk cloth of







gold color embedded with jewels, and offered Them cloth armlets, bracelets and earrings that looked just like jewels, just suitable to Their bodily complexions. The ornaments are suitable to the occasion too, because Kṛṣṇa and Balarāma will soon fight with the wrestlers of Kāṁsa and these ornaments wouldn't hurt their bodies as they are made of soft cloth.

The brothers looked resplendent. Pleased with the weaver's selfless service, Kṛṣṇa blessed him that he would attain a cowherd boy form like the Lord's (*sārūpya mukti*), and would enjoy opulence, physical strength, influence, memory and sensory vigor.

The weaver, in his past life, lived in Mithilā. He was a great devotee and an expert weaver. He made very fine garments for Rāma and Lakṣmaṇa to wear for the wedding day. Seeing Rāma and Lakṣmaṇa, more handsome than millions of cupids, the noble-hearted weaver desired to place the garments on the two Lords with his own hands. All-knowing Lord Rāma blessed his desire in His heart, and thus the weaver took birth in Mathurā. Now he made garments for Kṛṣṇa and Balarāma and personally dressed Them, and also attained a transcendental form like Theirs.

## Sincere Service Attitude Rewarded

Kṛṣṇa blesses Sudāma, The Florist

While several Mathurā-vāsīs eagerly came out to see Kṛṣṇa on the street, a florist named Sudāma stayed in his house. Sudāma used to go to Vṛndāvana regularly for getting rare flowers. He used to see Kṛṣṇa wearing rustic dress. On the pretext of collecting flowers, he would go to where Kṛṣṇa played and offer Him flowers as a gift. Now he was engrossed in making garlands for the Lord with beautiful, fragrant soft and colorful flowers, while all his assistants went out.

Just as a devotee is eager to serve the Lord, the Lord is eager to receive that service and bless the devotee. Thus Kṛṣṇa and Balarāma inquired people about Sudāma's house and personally went there. Seeing Kṛṣṇa suddenly, Sudāma was overwhelmed with happiness and gratitude and considered himself blessed to receive Him at his home. He offered Them obeisances, bathed Their feet and worshiped Them with pure paraphernalia. Being a lover of the Lord, he was aware of scriptural conclusions and thus praised the Lord eloquently in various ways and said,

*tāu ajñāpayataṁ bhṛtyaṁ kim ahaṁ karavāṇi vāṁ puṁso 'ty-anugraho hy eṣa bhavadbhir yan niyujyate*  
“Please order me, Your servant, to do whatever You wish. To be engaged by You in some service is certainly a great blessing for anyone.” (10.41.48)

**Just as a devotee is eager to serve the Lord, the Lord is eager to receive that service and bless the devotee.**

Love for the Lord is visible in one's eagerness to serve Him. And such service opportunity is the highest attainable benediction. Being a first class servant, Sudāma understood what Kṛṣṇa wanted, and immediately offered fresh garlands to the Lords and Their associates. Kṛṣṇa expects us to offer the best we have, and not those we cannot afford. Ultimately our ability to serve Him is also coming from Him, thus He empowers different servants to render different types of service.

What we offer may not be the greatest and the most expensive thing in a material sense, but if it is offered with pure love and devotion, the Lord adores it. For instance, Lord Rāma was so pleased with the simple service of the squirrel in the making of the stone bridge





across the ocean. Kṛṣṇa is more attracted to our service attitude and mood of gratitude than the magnitude of our service. Thus there is no scope for scarcity, insecurity and unhealthy competition or comparison in the Lord's service as every devotee can render the best service one can.

Kṛṣṇa has been dressed and ornamented splendidly so far and was enchanting to the onlookers. Now with Sudāma's garlands His body emanated most pleasant fragrance. Kṛṣṇa then told Sudāma to ask for a benediction. Intelligent Sudāma prayed as follows:

*so 'pi vavre 'calāṁ bhaktiṁ tasminn evākhilātmani  
tad-bhakteṣu ca sauhārdaṁ bhūteṣu ca dayāṁ parāṁ*

Sudāmā chose – (i) unshakable devotion for Kṛṣṇa, the Supreme Soul of all existence; (ii) friendship with His devotees; and (iii) transcendental compassion for all living beings. (10.41.51)

**Thus there is no scope for scarcity, insecurity and unhealthy competition or comparison in the Lord's service as every devotee can render the best service one can.**

Kṛṣṇa offered what Sudāmā prayed for and also bestowed upon him strength, long life, fame, beauty and ever-increasing prosperity for his family and departed.

In his previous life, Sudāmā was a florist named Hemamālī in Kuvera's Caitraratha gardens. He was peaceful, generous, respectful to saints, and devoted of the Supreme Lord. He worshiped Lord Śiva daily with 300 lotuses, for 5000 years. Lord Śiva was pleased to offer him a boon. Hemamālī asked Śiva to bless him with the opportunity of personally seeing Lord Kṛṣṇa enter his home. Lord Śiva said that his desire would be fulfilled at the end of Dvāpara-yuga, in Mathurā. To keep Lord Śiva's promise, Kṛṣṇa and Balarāma now entered Sudāmā's home and blessed him.

### **Heart's Longing Reciprocated** **Kṛṣṇa Revives Kubjā and Bestows Love**

As Kṛṣṇa walked further, He saw a young hunchback woman carrying some fragrant ointments. She was Trivakrā, also known as Kubjā. Kṛṣṇa requested her for some ointments. Kubjā introduced herself as a maidservant of Kāṁsa, who likes her ointments very much. Her mind overwhelmed by Kṛṣṇa's beauty, charm, sweetness, smiles, words and glances, Trivakrā gave both Kṛṣṇa and Balarāma generous amounts of ointment that contrasted Their



complexions. She ignored her current position as a servant of Kāṁsa and publicly decorated Kṛṣṇa with various patterns on the cheeks, chest and arms, without disturbing the ornaments and garlands.

Pleased with Trivakrā, Kṛṣṇa wanted to straighten her back. He stepped on her toes with His lotus feet, took hold of her chin with the index and middle fingers of His right hand facing upward, supported her back with his left hand and pulled up her body, thus straightening her spine. By Kṛṣṇa's touch, Trivakrā was suddenly transformed into an exquisitely beautiful woman with straight, evenly proportioned limbs. If one has *bhakti* for Kṛṣṇa, one's heart will shine with straightness or honesty. If there is no *bhakti*, straightness is only an external show.

Kubjā represents the earth, which was bent down by the great burden of countless wicked rulers. Kṛṣṇa straightening Kubjā's back represents His rectifying the burdened condition of the earth by punishing the demoniac people.



In her past life Kubjā was Sūrpaṅakhā, the sister of demoniac king Rāvaṇa. When Lord Rāma was in Pañcavatī forest during His exile, she fell in love with Him. However, Rāma had vowed to accept only one wife and didn't accept Sūrpaṅakhā. So, Sūrpaṅakhā tried to devour Sītā-devī. But Lakṣmaṇa quickly cut away her ears and nose. Her love refused, disappointed Sūrpaṅakhā went to Puṣkara-tīrtha. Wishing to get Lord Rāma as her husband, she stayed underwater and meditated on Lord Śiva for ten thousand years. When Śiva appeared before her, she asked him to grant Śrī Rāma as her husband. Lord Śiva said that her desire would be fulfilled at the end of Dvāpara-yuga, in Mathurā City. By Lord Śiva's blessing she now became Lord Kṛṣṇa's beloved.

Thus Kṛṣṇa also awarded Trivakrā a conjugal relationship with Himself. The now beautiful and charming Trivakrā asked Kṛṣṇa to come to her house grabbing his upper cloth. Kṛṣṇa promised her a visit after He had finished certain duties and continued His tour.

Kṛṣṇa then went to the sacrificial bow of Kāṁsa and broke it causing terror in the heart of Kāṁsa. He and Balarāma killed the wicked soldiers who tried to attack Them. Then the Lords concluded Their eventful tour and returned to Their residence and rested for the day.

The Lord is the ultimate proprietor of everything, as this entire universe manifested from Him. One who voluntarily offers things to the Lord with love, like ascetic Śabari and the aborigine lady offered fruits to Lord Rāma and Lord Kṛṣṇa respectively, receives all blessings from Him. But if one arrogantly holds back things for one's own selfish interests, the things anyway will leave him and ultimately reach the Lord and His devotees. Yet His reciprocation, whether with the noble ones or the wicked ones, ultimately causes them great fortune. ☀

## ŚRĪMATĪ RĀDHĀRĀṆĪ

Topmost worshiper of Śrī Kṛṣṇa

anayārādhito nūnam  
bhagavān harir īśvaraḥ  
yan no vihāya govindah  
prīto yām anayad rahaḥ

Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

(SB 10.30.28)

## VERSE OF THE MONTH

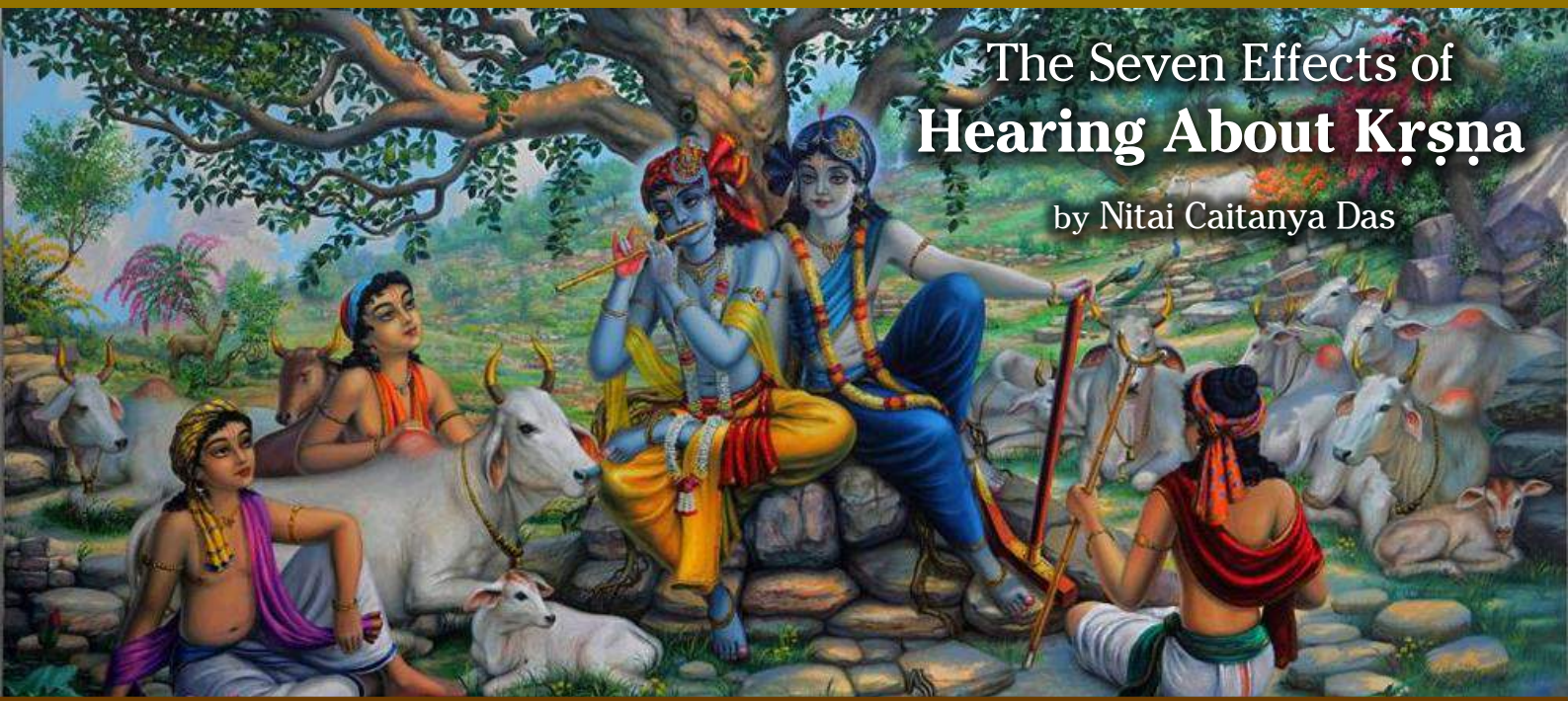






# The Seven Effects of Hearing About Kṛṣṇa

by Nitai Caitanya Das



*Hearing about the glories and pastimes of Kṛṣṇa, especially His childhood pastimes, has many beneficial effects, as mentioned by Parīkṣit Mahārāja. (10.7.1-20).*

## 1. Karṇa-ramyāṇi: Very pleasing to the ears

“There is no satiation or tiring in hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.” (1.1.19)

## 2. Mano-jñāni: Very attractive to the mind

“Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.” (12.12.50)

## 3. Apaiti aratīḥ: Vanishes unattractiveness

“Paramahamsas, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.” (10.13.2)

## 4. Apaiti vitṛṣṇā: Vanquishes disinterest (caused by dirty things in mind)

“For one who is anxious to engage constantly in hearing such topics, kṛṣṇa-kathā gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Kṛṣṇa by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.” (3.5.13)

## 5. Sattvam ca śuddhyati: Heart becomes purified

“Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.” (9.24.62)

## 6. Bhaktiḥ harau: Devotional attachment and service to the Lord

“The manifestation of unadulterated devotional service is exhibited when one’s mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone’s heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.” (3.29.11-12)

## 7. Tat-puruṣe ca sakhyam: Friendship with devotees or association of devotees

Prṇthu Mahārāja prays, “My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.” (4.20.24)







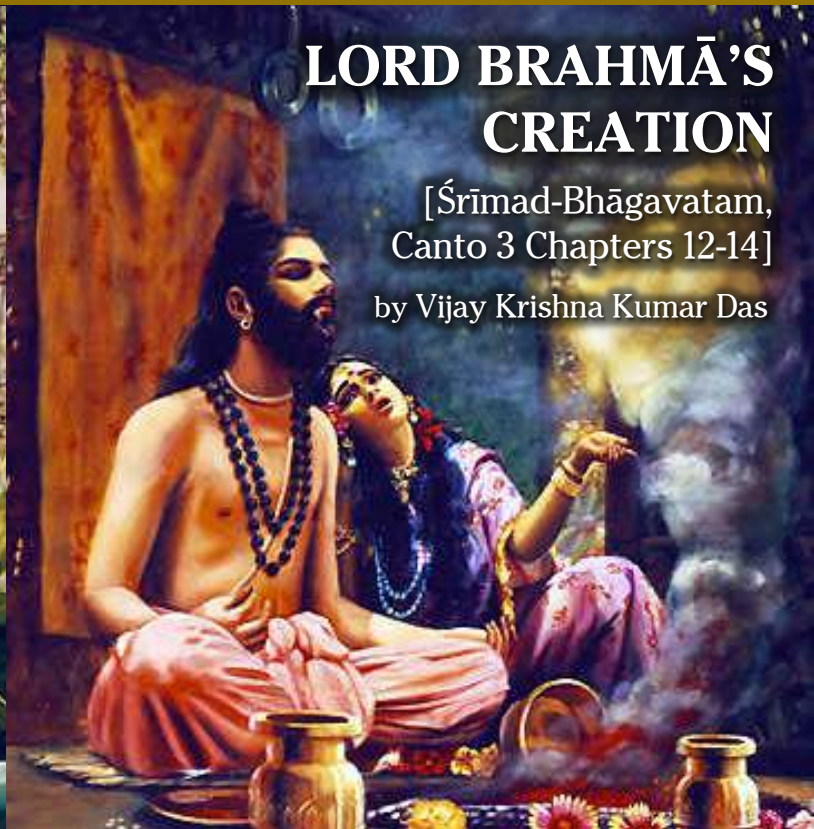
## BHĀGAVATA PRAVĀHA

*The Flow of Śrīmad-Bhāgavatam*

## LORD BRAHMĀ'S CREATION

[Śrīmad-Bhāgavatam,  
Canto 3 Chapters 12-14]

by Vijay Krishna Kumar Das



After describing about 'time,' Maitreya describes about the hindrances Lord Brahmā had to face during his creation (3.12). Brahmā creates the four Kumāras, Lord Śiva and then the ten sages, in order to populate the universe. When they render ineffective in helping him, he creates Svāyambhuva Manu and Śatarūpā, who effectively carry out the service of populating the universe. Maitreya further describes about the events leading to the appearance of Lord Varāha (3.13-14).

### Brahmā First Creates Ignorance

A living entity cannot live in material conditions of life unless he forgets his real identity, so Brahmā created ignorance as a matter of necessity. The ignorance created by him has five features. (1) ignorance of *svarūpa* (*tamah*), (2) forgetfulness of one's real identity (*moham*), (3) possessiveness (*mahā-moham*), (4) anger upon frustration (*tāmisram*) and (5) sense of death (*andha-tāmisram*). Seeing this sinful creation, Brahmā became displeased. He purified his mind by meditating upon the Lord.

### Brahmā Creates Kumāras and Rudra

Then he created the four Kumāras who were free from fruitive actions as their semen flowed upward. Brahmā asked them to create progeny, but they refused as they were devoted to Vāsudeva and aimed only at liberation. This made Brahmā angry, but he tried to control it. Yet his anger came out through his eyebrows as a child with blue and red complexion. Brahmā named him Rudra and designated eleven places for his residence – heart, senses, air of life, sky, air, water, fire, earth, sun, moon and austerity. Brahmā also offered him eleven wives called Rudrāṇīs and asked him to create progeny on a large scale. Rudra then created progeny similar to himself in strength, form and furious nature.

They attempted to devour the universe which scared Brahmā. Then Brahmā told Rudra to stop creating such progeny and perform austerity. Rudra agreed and went to the forest.

### The Vāk Episode

Brahmā then gave birth to ten sons from different parts of his own body. Nārada took birth from his deliberation, Vasiṣṭha from breathing, Dakṣa from thumb, Bhṛgu from touch, Marici from mind and so on. Religion and irreligion took birth from his right breasts and back respectively. Similarly factors instigating *adharma* – lust, desire, anger, greed, power of speaking (*vāk*), etc. also took birth from Brahmā's body. Brahmā got attracted to his daughter *vāk*, though she was not. Seeing Brahmā deluded his sons headed by Marici, respectfully tried to dissuade him. As their efforts failed, they prayed to the Supreme Lord, to protect *dharma*. Hearing this, Brahmā felt ashamed and gave up his body (mentality), which transformed into fog. However, his power of creation did not diminish due to his distraction because of *vāk*, and Brahmā continued his service of creation.



**BHĀGAVATA  
PRADĪPIKĀ**

*Bask in the Illumination of the Bhāgavatam*

After meditating for millions of years, Lord Brahmā could understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy, and thus he recorded his experience in the Brahma-saṁhitā. (SB 3.8.26 P)





## Brahmā's Further creation

Further, Brahmā created four Vedas and *cātur-hotram*, *upavedas*, *pañcama-veda*, *karma-tantram*, four legs of *dharma*, four *āśramas* and their vocations and types. Then he created arts, sciences, celebrated hymns, Vedic meters, verse writings and audible sounds. Brahmā reflected that his powerful sons, the sages, did not sufficiently increase the population of the universe. From his deliberation, two forms (one male and one female) were generated from his body. They were Svāyambhuva Manu and his queen Śatarūpā who united and gradually increased the population of the universe.

## Manu, The Ideal Son

Brahmā was mortified when his previous four sons (Kumāras) disobeyed his instruction. But Manu was very obedient and this was very encouraging to Brahmā and thus he appreciated Manu as the ideal son. Brahmā gave him three instructions, “Beget children similar to you in quality, rule the earth religiously and worship the Lord through sacrifices. This will be the highest service unto me and the Lord will be pleased by you.” Manu became eager to abide by Brahmā’s instruction, but there was a hindrance. The earth itself was merged in the Garbodhaka ocean.

## Pastimes of Lord Varāha

Brahmā contemplated how to raise the earth up and so prayed. Then a small form of boar of thumb size, came out of his nostrils and grew into a gigantic form within a moment. It was Lord Varāha, who then entered the water playing like an elephant. Reaching the limits of the unlimited ocean, Lord saw the earth and lifted it. The Lord appeared splendid with earth on His tusks. Then, with anger glowing like a Sudarśana *cakra*, He killed Hiranyākṣa like a lion kills an elephant. Being grateful, Brahmā and other sages offered prayers unto Lord Varāha. The Lord then placed the earth on the water and departed for His own abode. Vidura was not satiated by hearing the Lord’s pastimes. He further inquired from Maitreya the cause of fight between the Lord and the demon. Maitreya congratulated Vidura for his glorious inquiry and started to describe the events that lead to the birth of the demon.

## Diti Afflicted With Lust

Diti, the daughter of Dakṣa, afflicted with lust and desire for a child approached her husband Kaśyapa in the evening. Tortured by lust, she gave various reasons to Kaśyapa to have union with her. Kaśyapa tried to postpone their union. He dissuaded her by saying that the time is inauspicious as ghosts and their master Śiva move about at this time. However Diti was pressed by Cupid and she caught hold of Kaśyapa’s cloth. Not being very strong, Kaśyapa became obliged. Bowing to his fate, he laid with her in a secluded place, and they had union.

## Diti's Repentance and Request

Ashamed of her faulty action, Diti lowered her head. She was afraid of her sin and prayed that may Lord Śiva forgive her sin and not kill her embryo. Kaśyapa addressed her in disdain, “Everything was inauspicious because of your mind’s pollution, defilement of time, negligence of my directions and apathy towards demigods. You will have two contemptuous sons who will constantly afflict the three worlds, kill innocent and sinless living entities, torture women, enrage great souls and thus will be killed by the Supreme Lord.” Hearing this Diti requested, “It is good that my sons will be killed by the Lord. But may they never be killed by the wrath of brāhmaṇa devotees for even the inhabitants of hell do not favour one who is condemned by a brāhmaṇa.”

## A Glorious grandson

Seeing Diti’s patience, proper deliberation, unflinching faith on the Lord and her respect for Lord Śiva and himself, Kaśyapa became satisfied. He encouraged her by saying, “Your grandson will be a great devotee and become equally famous as the Lord. Saintly persons will emulate his character. Whole universe will be pleased with him, because the Lord is satisfied with a devotee who does not wish for anything beyond him. He will be the topmost devotee. Due to matured devotional service and transcendental ecstasy, he will enter Vaikuṇṭha. He will see the Lord both internally and externally.” Thus, hearing that her grandson will be a great devotee and her sons will be killed by the Lord, Diti was satisfied.



*To be Continued...*





**Question:** Why is God described as being *nirākāra* in the scriptures, if He has form? Similarly, is the soul also formless?

**Answer:** When one is freed from the bewilderment of identifying with the body and understands that the soul does not belong to any shape of this material world, one is situated on the spiritual platform (brahma-bhūta [SB 4.30.20]).

This realization is sometimes explained as *nirākāra*, or formlessness. This formlessness, however, does not mean that the soul has no form. The soul has form, but the external, agitating form he has acquired because of material contamination is false.

Similarly, God is also described as *nirākāra*, which means that God has no material form but is *sac-cid-ānanda-vigraha* [Bs. 5.1]. The living entity is part and parcel of the supreme *sac-cid-ānanda-vigraha*. Both the living entity and the Supreme Lord have original, spiritual forms (*sac-cid-ānanda-vigraha*), but the Lord, the Supreme, does not change His form. The Lord appears as He is, whereas the living entity forced by material nature accepts different material forms.

Kṛṣṇa Himself explains the forms of the living entities in the Second Chapter of Bhagavad-gītā, where He clearly says to Arjuna that He, Arjuna and all other living entities, who were previously in their original forms, are separate individual identities. They were individuals in the past, they are now situated in individuality, and in the future they will all continue to maintain their individual forms. The only difference is that the conditioned living entity appears in various material forms, whereas Kṛṣṇa appears in His original, spiritual form. (SB 10.1.43 P)

# PARI PRAŚNA

**Question:** What happens to us when we die?

**Answer:** (SB 10.13.58 P)

At death, we are merely kept inert for some time, just as during sleep. At night we sleep, and all our activities stop, but as soon as we arise, our memory immediately returns, and we think, "Oh, where am I? What do I have to do?" This is called *suptotthita-nyāya*. Suppose we die. "Die" means that we become inert for some time and then again begin our activities. This takes place life after life, according to our karma, or activities, and *svabhāva*, or nature by association.

Now, in the human life, if we prepare ourselves by beginning the activity of our spiritual life, we return to our real life and attain perfection. Otherwise, according to *karma*, *svabhāva*, *prakṛti* and so on, our varieties of life and activity continue, and so also do our birth and death.

As explained by Bhaktivinoda Ṭhākura, *māyāra vaśe, yāccha bhese', khāccha hābuḍubu bhāi*: "My dear brothers, why are you being washed away by the waves of māyā?" One should come to the spiritual platform, and then one's activities will be permanent.

In one birth, one should rectify everything and come to permanent life. This is Kṛṣṇa consciousness.

Mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.

## QUIZ CORNER

Suggest an  
ATTRACTIVE CAPTION  
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Best captions for the last month's image:

**Dauji, look Our heart, Vrindavan**  
(By Sriram Patro)

**Eternal Associates, Endless Pastimes.**  
(By Pritam De)





Devaki kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kāṁsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society. (SB10.2.19 P)



When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced. (SB 4.8.23 P)



As the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the river Yamunā gave way to Vasudeva and allowed him to cross. (SB 10.3.50 V)

## ANALOGY ARENA

When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a *sādhū*, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage. (SB10.10.41 P)



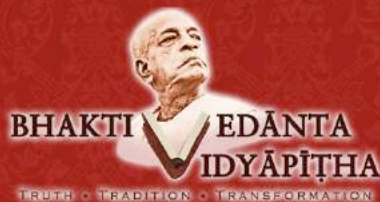
When a bumblebee enters the opening of a lotus flower and drinks its honey, it is fully protected by the petals of the lotus. The bee is undisturbed by sunshine and other external influences. Similarly, one who always seeks shelter at the lotus feet of the Personality of Godhead is protected from all dangers. (SB 5.1.19 P)



When a potter's wheel is spinning, who has set it in motion? It is the potter, of course, although sometimes we can see only the motion of the wheel and cannot see the potter himself. Therefore the Lord, who is behind the motion of the cosmos, is called *avyakta-bandhu*. Everything is within the limits of time, but time moves under the direction of the Lord. (SB 10.3.26 P)







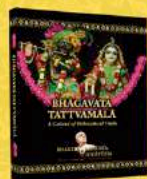
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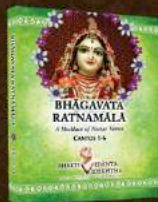
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## NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's  
purport to SB 1.1.1 (If it is beyond  
Canto 10 Chapter 13, it is from the  
purport of Śrīla Prabhupāda's disciples)

1.1.1 V: From Śrīla Viśvanātha  
Cakravartī Ṭhākura's commentary on  
SB 1.1.1.

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**BHĀGAVATA  
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

By His personal features and transcendental attributes, the Lord attracts all  
psychological activities of a pure devotee. Such is the attractive power of Lord  
Kṛṣṇa. (SB 1.7.10 P)